Sahih Muslim.
Book : 20. On Government.

020 : 4473 : Chapter 001

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: People are subservient to the Quraish: the Muslims among them being subservient to the Muslims among them, and the disbelievers among the people being subservient to the disbelievers among them.

020 : 4474 : Chapter 001

It has been narrated on the authority of Hammam b. Munabbih who said: This is one of the traditions narrated by Abu Huraira from the Messenger of Allah (may peace be upon him) who said: People are subservient to the Quraish: the Muslims among them being subservient to the Muslims among them, and the disbelievers among them being subservient to the disbelievers among them.

020 : 4475 : Chapter 001

It has been narrated on the authority of Jabir b. 'Abdullah that the Messenger of Allah (may peace be upon him) said: People are the followers of Quraish in good as well as evil (i.e. in the customs of Islamic as well as pre-Islamic times).

020 : 4476 : Chapter 001

It has been narrated on the authority of 'Abdullah that the Messenger of Allah (may peace be upon him) said: The Caliphate will remain among the Quraish even if only two persons are left (on the earth),

020 : 4477 : Chapter 001

It has been narrated on the authority of Jabir b. Samura who said: I joined the company of the Holy Prophet (may peace be upon him) with my father and I heard him say: This Caliphate will not end until there have been twelve Caliphs among them. The narrator said: Then he (the Holy Prophet) said something that I could not follow. I said to my father: What did he say? He said: He has said: All of them will be from the Quraish.

020 : 4478 : Chapter 001

It has been reported on the authority of Jabir b. Samura who said: I heard the Messenger of Allah (may peace be upon him) say: The affairs of the people will continue to be conducted (well) as long as they are governed by twelve men. Then the Holy Prophet (may peace be upon him) said words which were obscure to me. I asked my father: What did the Messenger of Allah (may peace be upon him) say? He said: All of the (twelve men) will be from the Quraish.

020 : 4479 : Chapter 001

This hadith has been narrated on the authority of Jabir b. Samura through another chain of transmitters.

020 : 4480 : Chapter 001

It has been narrated on the authority of Jabir b. Samura who said: I heard the Messenger of Allah (may peace be upon him) say: Islam will continue to be triumphant until there have been twelve Caliphs. Then the Holy Prophet (may peace be upon him) said something which I could not understand. I asked my father: What did he say? He said: He has said that all of them (twelve Caliphs) will be from the Quraish.

020 : 4481 : Chapter 001

It has been narrated on the authority of Jabir b. Samura that the Holy Prophet (may peace be upon him) said: This order will continue to be dominant until there have been twelve Caliphs. The narrator says: Then he said something which I could not understand, and I said to my father: What did he say? My father told me that he said that all of them (Caliphs) would be from the Quraish.

020 : 4482 : Chapter 001

It has been reported on the authority of Jabir b. Samura who said: I went with my father to the Messenger of Allah (may peace be upon him) and I heard him say: This religion would continue to remain powerful and dominant until there have been twelve Caliphs. Then he added something which I couldn't catch on account of the noise of the people. I

asked my father: What did he say? My father said: He has said that all of them will be from the Quraish.

020 : 4483 : Chapter 001

It has been narrated on the authority of Amir b. Sa'd b. Abu Waqqas who said: I wrote (a letter) to Jabir b. Samura and sent it to him through my servant Nafi', asking him to inform me of something he had heard from the Messenger of Allah (may peace be upon him). He wrote to me (in reply): I heard the Messenger of Allah (may peace be upon him) say on Friday evening, the day on which al-Aslami was stoned to death (for committing adultery): The Islamic religion will continue until the Hour has been established, or you have been ruled over by twelve Caliphs, all of them being from the Quraish; also heard him say: A small force of the Muslims will capture the white palace, the police of the Persian Emperor or his descendants. I also heard him say: Before the Day of Judgment there will appear (a number of) impostors. You are to guard against them. I also heard him say: When God grants wealth to any one of you, he should first spend it on himself and his family (and then give it in charity to the poor). I heard him (also) say: I will be your forerunner at the Cistern (expecting your arrival).

020 : 4484 : Chapter 001

Ibn Samura al-'Adawi reported: I heard Allah's Messenger (may peace be upon him) say, and he then narrated (the above-mentioned hadith).

020 : 4485 : Chapter 002

It has been narrated on the authority of 'Abdullah b. 'Umar who said: I was present with my father when he was wounded. People praised him and said: May God give you a noble recompense ! He said: I am hopeful (of God's mercy) as well as afraid (of His wrath) People said: Appoint anyone as your successor. He said: Should I carry the burden of conducting your affairs in my life as well as in my death? (So far as Caliphate is concerned) I wish I could acquit myself (before the Almighty) in a way that there is neither anything to my credit nor anything to my discredit. If I would appoint my successor, (I would because) one better than me did so. (He meant Abu Bakr.) If I would leave You alone, (I would do so because) one better than me, i.e. the Messenger of Allah (may peace be upon him), did so. 'Abdullah says: When he mentioned the Messenger of Allah (may peace be upon him) I understood that he would not appoint anyone as Caliph.

020 : 4486 : Chapter 002

It has been reported on the authority of Ibn 'Umar who said: I entered the apartment of (my sister) Hafsa. She said: Do you know that your father is not going to nominate his successor? I said: He won't do that (i.e. he would nominate). She said: He is going to do that. The narrator said: I took an oath that I will talk to him about the matter. I kept quiet until the next morning, still I did not talk to him, and I felt as if I were carrying a mountain on my right hand. At last I came to him and entered his apartment. (Seeing me) he began to ask me about the condition of the people, and I informed him (about them). Then I said to him: I heard something from the people and took an oath that I will communicate it to you. They presume that you are not going to nominate a successor. If a grazer of camels and sheep that you had appointed comes back to you leaving the cattle, you will (certainly) think that the cattle are lost. To look after the people is more serious and grave. (The dying Caliph) was moved at my words. He bent his head in a thoughtful mood for some time and raised it to me and said: God will doubtlessly protect His religion. If I do not nominate a successor (I have a precedent before me), for the Messenger of Allah (may peace be upon him) did not nominate his successor. And if I nominate one (I have a precedent), for Abu Bakr did nominate. The narrator (Ibn Umar) said: By God, when he mentioned the Messenger of Allah (may peace be upon him) and Abu Bakr, I (at once) understood that he would not place anyone at a par with the Messenger of Allah (may peace be upon him) and would not nominate anyone.

020 : 4487 : Chapter 003

It has been reported on the authority of 'Abd al-Rahman b. Samura who said: The Messenger of Allah (may peace be upon him) said to me: 'Abd al-Rahman, do not ask for a position of authority, for if you are granted this position as a result of your asking for it, you will be left alone (without God's help to discharge the responsibilities attendant thereon), and it you are granted it without making any request for it, you will be helped (by God in the discharge of your duties).

020 : 4488 : Chapter 003

The same tradition has been narrated through a different chain of transmitters.

020 : 4489 : Chapter 003

It has been narrated by Abu Musa who said: Two of my cousins and I entered the apartment of the Holy Prophet (may peace be upon him). One of them said: Messenger of Allah, appoint us rulers of some lands that the Almighty and Glorious God has entrusted

to thy care. The other also said something similar. He said: We do not appoint to this position one who asks for it nor anyone who is covetous for the same.

020 : 4490 : Chapter 003

It has been reported on the authority of Abu Musa who said: I went to the Holy Prophet (may peace be upon him) and with me were two men from the Ash'ari tribe. One of them was on my right hand and the other on my left. Both of them made a request for a position (of authority) while the Holy Prophet (may peace be upon him) was brushing his teeth with a tooth-stick. He said (to me): Abu Musa (or 'Abdullah b. Qais), what do you say (about the request they have made)? I said: By God Who sent thee on thy mission with truth, they did not disclose to me what they had in their minds, and I did not know that they would ask for a position. The narrator says (while recalling this hadith): I visualise as if I were looking at the miswak of the Holy Prophet (may peace be upon him) between his lips. He (the Holy Prophet) said: We shall not or shall never appoint to the public offices (in our State) those who with to have them, but you may go, Abu Musa (or Abdullah b. Qais) (to take up your assignment). He sent him to Yemen as governor, then he sent Mu'adh b. jabal in his wake (to help him in the discharge of duties). When Mu'adh reached the camp of Abu Musa, the latter (received him and) said: Please get yourself down; and he spread for him a mattress, while there was a man bound hand and foot as a prisoner. Mu'adh said: Who is this? Abu Musa said: He was a Jew. He embraced Islam. Then he reverted to his false religion and became a Jew. Mu'adh said: I won't sit until he is killed according to the decree of Allah and His Apostle (may peace be upon him) (in this case). Abu Musa said: Be seated. It will be done. He said: I won't sit unless he is killed in accordance with the decree of Allah and His Apostle (may peace be upon him). He repeated these words thrice. Then Abu Musa ordered him (to be killed) and he was killed. Then the two talked of standing in prayer at night. One of them, i.e. Mu'adh, said: I sleep (for a part of the night) and stand in prayer (for a part) and I hope that I shall get the same reward for steeping as I shall get for standing (in prayer).

020 : 4491 : Chapter 004

It has been narrated on the authority of Abu Dharr who said: I said to the Holy Prophet (may peace be upon him): Messenger of Allah, will you not appoint me to a public office? He stroked my shoulder with his hand and said: Abu Dharr, thou art weak and authority is a trust and on the Day of judgment it is a cause of humiliation and repentance except for one who fulfils its obligations and (properly) discharges the duties attendant thereon.

020 : 4492 : Chapter 004

It has been reported on the authority of Abu Dharr that the Messenger of of Allah (may peace be upon him) said: Abu Dharr, I find that thou art weak and I like for thee what I like for myself. Do not rule over (even) two persons and do not manage the property of an orphan.

020 : 4493 : Chapter 005

It has been narrated on the authority of 'Abdullah b. 'Umar that the Messenger of Allah (may peace be upon him) said: Behold! the Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and Glorious. Either side of the being is the right side both being equally meritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do.

020 : 4494 : Chapter 005

It has been reported on the authority of Abd al-Rahman b. Shumasa who said: I came to 'Aisha to inquire something from her. She said: From which people art thou? I said: I am from the people of Egypt. She said: What was the behaviour of your governor towards you in this war of yours? I said: We did not experience anything bad from him. If the camel of a man from us died, he would bestow on him a camel. If any one of us lost his slave, he would give him a slave. If anybody was in need of the basic necessities of life, he would provide them with provisions. She said: Behold! the treatment that was meted out to my brother, Muhammad b. Abu Bakr, does not prevent me from telling you what I heard from the Messenger of Allah (may peace be upon him). He said in this house of mine: O God, who (happens to) acquire some kind of control over the affairs of my people and is hard upon them-be Thou hard upon him, and who (happens to) acquire some kind of control over the affairs of my people and is kind to them-be Thou kind to him.

020 : 4495 : Chapter 005

This hadith has been narrated on the authority of Abd al-Rahman b. Shumasa with another chain of transmitters.

020 : 4496 : Chapter 005

It has been narrated on the authority of Ibn 'Umar that the Holy Prophet (May be upon him) said: Beware, every one of you is a shepherd and every one is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and shall be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust.

020 : 4497 : Chapter 005

This tradition has been narrated through more; than one chain of transmitters.

020 : 4498 : Chapter 005

This hadith has been transmitted on the authority of Ibn 'Umar, but there is (a slight change of wording) in the hadith transmitted through Zuhri that he said: "I think that he (the narrator) said: The man is a custodian of the wealth of his father, and he would be answerable for what is in his custody."

020 : 4499 : Chapter 005

A hadith having the same meaning has been transmitted on the authority of 'Abdullah b. 'Umar.

020 : 4500 : Chapter 005

It has been narrated on the authority of Hasan who said: Ubaidullah b Ziyad visited Ma'qil b. Yasir al-Muzani in his last illness. Ma'qil said (to him): I am narrating to you a tradition I heard from the Messenger of Allah (may peace be upon him). If I knew that I am to survive this illness. I would, not narrate it to you. I heard the Messenger of Allah (may peace be upon him) say: If God appointed anyone ruler over a people and he died while he was still treacherous to his people, God would forbid his entry into Paradise.

020 : 4501 : Chapter 005

It has been narrated through a different chain of transmitters on the authority of Hasan who said: Ibn, Ziyad paid a visit to Ma'qil b. Yasir who was seriously ill. Here follows the same tradition as has gone before with the addition that Ibn Ziyad asked: Why didn't you narrate this tradition to me before this day? Ma'qil reprimanded him and said: I did not narrate it to you or I was not going to narrate it to you.

020 : 4502 : Chapter 005

It has been narrated on the authority of Abu Malik that Ubaidullah b. Ziyad visited Ma'qil b. Yaser in the latter's illness. Ma'qil said to him: I am narrating to you a tradition. If I were not at death's door, I would not narrate it to you. I heard the Messenger of Allah (may peace he upon him) say: A ruler who, having obtained control over the affairs of the Muslims, does not strive for their betterment and does not serve them sincerely shall not enter Paradise with them.

020 : 4503 : Chapter 005

It has been narrated on the authority of Abu al-Aswad who said: My father related to me that Ma'qil b. Yasir fell ill. 'Ubaidullah b. Ziyad called on him to inquire after his health. Here follows the tradition as narrated by Hasan from Ma'qil.

020 : 4504 : Chapter 005

It has been narrated on the authority of Hasan that A'idh b. 'Amr who was one of the Companions of the Messenger of Allah (may peace be upon him) called on 'Ubaidullah b. Ziyad and said (to him): O my son, I have heard the Messenger of Allah (may peace be upon him) say: The worst of guardians is the cruel ruler. Beware of being one of them. Ubaidullah said (to him out of arrogance): Sit you down. You are from the chaff of the Companions of Muhammad (may peace be upon him). A'idh said: Was there worthless chaff among them? Such worthless chaff appeared after them and among other people.

020 : 4505 : Chapter 006

It has been narrated on the authority of Abu Huraira who said: One day the Messenger of

Allah (may peace be upon him) stood among us (to deliver a sermon). He talked about the misappropriation of booty, and declared it to be a serious matter and a grave sin. Then he said: I shouldn't find that any of you should come on the Day of Judgment with a growling camel mounted on his neck, and should appeal to me for help saying: "Messenger of Allah, help me." and I should say: I have no authority to help you; I already communicated to you. I shouldn't find that any of you should come on the Day of Judgment with a bleating ewe mounted on his neck, and he should say to me: "Messenger of Allah, help me," and I should say: I have no authority to help you; I conveyed to you. I shouldn't find that one of you should come on the Day of Judgment with a Person crying loudly mounted on his neck, and he should say to me: "Messenger of Allah, help me," and I should say: I have no authority to help you; I conveyed to you. I shouldn't find that any one of you should come on the Day of Judgment with fluttering clothes wrapped round his neck and he should say to me: "Messenger of Allah, help me," and I should say: I have no authority to help you; I conveyed to you. I shouldn't find that any of you should come on the Day of Judgment with a heap of gold and silver placed on his neck and he should say to me: "Messenger of Allah, help me." and I should say: I have no authority to help you; I already conveyed to you (the warning from the Almighty).

020 : 4506 : Chapter 006

The above tradition has been narrated on the same authority through different chains of transmitters.

020 : 4507 : Chapter 006

Abu Huraira has narrated this hadith with a slight variation of words.

020 : 4508 : Chapter 006

Abu Huraira has narrated this hadith similar to the above mentioned hadith.

020 : 4509 : Chapter 007

It has been narrated on the authority of Abu Humaid as-Sa'idi who said: The Messenger of Allah (may peace be upon him) appointed a man from the Asad tribe who was called Ibn Lutbiyya in charge of Sadaqa (i.e. authorised high to receive Sadaqa from the people on behalf of the State. When he returned (with the collections), he said: This is for you and (this is mine as) it was presented to me as a gift. The narrator said: The Messenger of

Allah (may peace be upon him) stood on the pulpit and praised God and extolled Him. Then he said: What about a State official whom I give an assignment and who (comes and) says: This is for you and this has been presented to me as a gift? Why didn't he remain in the house of his father or the house of his mother so that he could observe whether gifts were presented to him or not. By the Being in Whose Hand is the life of Muhammad, any one of you will not take anything from it but will bring it on the Day of Judgment, carrying on his neck a camel that will be growling, or a cow that will be bellowing or an ewe that will be bleating. Then he raised his hands so that we could see the whiteness of his armpits. Then he said twice: O God, I have conveyed (Thy Commandments).

020 : 4510 : Chapter 007

It has been reported on the authority of Abu Humaid as-Sa'idi who said: The Holy Prophet (may peace be upon him) appointed Ibn Lutbiyya, a man from the Azd tribe, in charge of Sadaqa (authorising him to receive gifts from the people on behalf of the State). He came with the collection, gave it to the Holy Prophet (may peace be upon him), and said: This wealth is for you and this is a gift presented to me. The Holy Prophet (may peace be upon him) said to him: Why didn't you remain in the house of your father and your mother to see whether gifts were presented to you or not. Then he stood up to deliver a sermon. Here follows the tradition like the tradition of Sufyan.

020 : 4511 : Chapter 007

It has been reported on the authority of Abu Humaid as-Sa'idi who said: The Messenger of Allah (may peace be upon him) appointed a man from the Azd tribe called Ibn al-Utbiyya, in charge of Sadaqat to be received from Banu Sulaim. When he came (back), the Messenger of Allah (may peace be upon him) asked him to render his account. He said: This wealth is for you (i.e. for the public treasury) and this is a gift (presented to me). The Messenger of Allah (may peace be upon him) said: You should have remained in the house of your father and your mother, until your gift came to you if you spoke the truth; then he addressed us. He praised God and extolled Him, and afterwards said: I appoint a man from you to a responsible post sharing with the authority that God has entrusted to me, and he comes to me saying: This wealth is for you (i.e. for the public treasury) and this is a gift presented to me. Why did he not remain in the house of his father and his mother and his gift came to him, if he was truthful? By God, any one of you will not take anything from (the public funds) without any justification, but will meet his Lord carrying it on himself on the Day of judgment. I will recognise any one of you meeting Allah and carrying a growling camel, or a cow bellowing or a goat bleating. Then he raised his hands so high that whiteness of his armpits could be seen. Then he said: O my Lord, I have conveyed (Thy Commandments). The narrator says: My eyes saw (the Holy Prophet standing in that pose) and my ears heard (what he said).

020 : 4512 : Chapter 007

This tradition has been handed down through a different chain of transmitters on the authority of Hisham with a slight variation in the wording.

020 : 4513 : Chapter 007

It has been narrated on the authority of Abu Humaid as-Sa'idi that the Messenger of Allah (may peace be upon him) appointed a man in charge of Sadaqa (authorising him to receive charity from the people on behalf of the State). He came (back to the Holy prophet) with a large number of things and started saying: This is for you and this has been presented to me as a gift. Here follows the tradition that has gone before except that 'Urwa (one of the narrators in the chain of transmitters) asked Abu Humaid: Did you hear it from the Messenger of Allah (himself) (may peace be upon him)? He replied: My ears heard it from his mouth.

020 : 4514 : Chapter 007

It has been reported on the authority of 'Adi b. 'Amira al-Kindi who said: I heard the Messenger of Allah (may peace be upon him) say: Whoso from you is appointed by us to a position of authority and he conceals from us a needle or something smaller than that, it would be misappropriation (of public funds) and will (have to) produce it on the Day of Judgment. The narrator says: A dark-complexioned man from the Ansar stood up-I can visualise him still-and said: Messenger of Allah, take back from me your assignment. He said: What has happened to you? The man said: I have heard you say so and so. He said: I say that (even) now: Whoso from you is appointed by as to a position of authority, he should bring everything, big of small, and whatever he is given there-from he should take, and he should restrain himself from taking that which is forbidden.

020 : 4515 : Chapter 007

This hadith has been narrated on the authority of Isma'il with the same chain of transmitters.

020 : 4516 : Chapter 007

Adi b. 'Amira al-Kindi heard Allah's Messenger (may peace be upon him) as saying (as) was narrated in the (above-mentioned) hadith.

020 : 4517 : Chapter 008

It has been narrated on the authority of Ibn Juraij that the Qur'anic injunction: "O you who believe, obey Allah, His Apostle and those in authority from amongst You" (iv. 59)- was revealed in respect of 'Abdullah b. Hudhafa b. Qais b. Adi al-Sahmi who was despatched by the Holy Prophet (may peace be upon him) as leader of a military campaign. The narrator said: He was informed of this fact by Ya'la b. Muslim who was informed by Sa'id b. Jubair who in turn was informed by Ibn Abbas.

020 : 4518 : Chapter 008

It has been narrated on the authority of Abu Huraira that the Holy prophet (may peace be upon him) said: Whoso obeys me obeys God, and whoso disobeys me disobeys God. Whoso obeys the commander (appointed by me) obeys me, and whoso disobeys the commander disobeys me. The same tradition transmitted by different persons omits the portion: And whose disobeys the commander disobeys me.

020 : 4519 : Chapter 008

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: Whoso obeys me obeys God; and whose disobeys me disobeys God. Whoso obeys my commander obeys me, and whoso disobeys my commander disobeys me.

020 : 4520 : Chapter 008

This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters.

020 : 4521 : Chapter 008

This hadith has been narrated on the authority of Abu Huraira by more than one chain of transmitters.

020 : 4522 : Chapter 008

Hammam b. Munabbih has transmitted this hadith on the authority of Abu Huraira.

020 : 4523 : Chapter 008

According to one version of the tradition, the Messenger of Allah (may peace be upon him) said: Whoso obeys the commander. He did not say: "My commander."

020 : 4524 : Chapter 008

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: It is obligatory for you to listen to the ruler and obey him in adversity and prosperity, in pleasure and displeasure, and even when another person is given (rather undue) preference over you.

020 : 4525 : Chapter 008

It has been narrated on the authority of Abu Dharr who said: My friend (i.e. the Holy Prophet) advised me to listen (to the man in position of authority) and obey (him) even if he were a slave maimed (and disabled).

020 : 4526 : Chapter 008

In another version of the tradition, we have the wording: "An Abyssinian slave maimed and disabled."

020 : 4527 : Chapter 008

Abu 'Imran narrated this hadith with a slight change of wording.

020 : 4528 : Chapter 008

It has been narrated on the authority of Yahya b. Husain who learnt the tradition from his grandmother. She said that she heard the Holy Prophet (may peace be upon him) delivering his sermon on the occasion of the Last Pilgrimage. He was saying: If a slave is appointed over you and he conducts your affairs according to the Book of Allah, you should listen to him and obey (his orders).

020 : 4529 : Chapter 008

This hadith has been transmitted on the authority of Shu'ba with the same chain of transmitters, and he said:"a negro slave".

020 : 4530 : Chapter 008

In other versions of the above tradition, the wordings are "an Abyssinian slave." and "a maimed Abyssinian slave".

020 : 4531 : Chapter 008

Another version of the tradition does not qualify the slave with the epithets "maimed," "an Abyssinian" but makes the addition: "I have heard the Holy Prophet (may peace be upon him) (say this) at Mina or 'Arafat."

020 : 4532 : Chapter 008

It has been narrated on the authority of Yahya b. Husain who learnt the tradition from his grandmother. Umm Husain. He said': I heard her say: I performed Hajjat-ul-Wada' in the company of the Messenger of Allah (may peace be upon him). He said a lot of things (on this occasion). Then I heard him say: If a maimed slave is appointed a commander over you the narrator says: I think she said: "a black stave" who leads you according to the Book of Allah, then listen to him and obey him.

020 : 4533 : Chapter 008

It has been narrated on the authority of Ibn 'Umar that the Holy Prophet (may peace be upon him) said: It is obligatory upon a Muslim that he should listen (to the ruler appointed over him) and obey him whether he likes it or not, except that he is ordered to

do a sinful thing. If he is ordered to do a sinful act, a Muslim should neither, listen to him nor should he obey his orders.

020 : 4534 : Chapter 008

This hadith has been transmitted on the authority of 'Ubaidullah.

020 : 4535 : Chapter 008

It has been narrated on the authority of Abu 'Abd al-Rahman from 'Ali that the Messenger of Allah (may peace be upon him) sent a force (on a mission) and appointed over them a man. He kindled a fire and said: Enter it. Some people made up their minds to enter it (the fire), (carrying out the order of their commander), but the others said: We fled from the fire (that's why we have come into the fold of Islam). The matter was reported to the Messenger of Allah (may peace be upon him). He said to those who Contemplated entering (the fire at the order of their commander): If you had entered it, you would have remained there until the Day of Judgment. He commanded the act of the latter group and said: There is no submission in matters involving God's disobedience or displeasure. Submission is obligatory only in what is good (and reasonable).

020 : 4536 : Chapter 008

It has been narrated on the authority of 'All who said: The Messenger of Allah (may peace be upon him) sent an expedition and appointed over the Mujahids a man from the Ansar. (While making the appointment), he ordered that his work should be listened to and obeyed. They made him angry in a matter. He said: Collect for me dry wood. They collected it for him. Then he said: Kindle a fire. They kindled (the fire). Then he said: Didn't the Messenger of Allah (may peace be upon him) order you to listen to me and obey (my orders)? They said: Yes. He said: Enter the fire. The narrator says: (At this), they began to look at one another and said: We fled from the fire to (find refuge with) the Messenger of Allah (may peace be upon him) (and now you order us to enter it). They stood quiet until his anger cooled down and the fire went out. When they returned, they related the incident to the Messenger of Allah (may peace be upon him). He said: If they had entered it, they would not have come out. Obedience (to the commander) is obligatory only in what is good.

020 : 4537 : Chapter 008

This hadith has been transmitted on the authority of A'mash.

020 : 4538 : Chapter 008

It has been narrated on the authority of "Ubida who learnt the tradition from his father who, in turn, learnt it from his own father. 'Ubada's grandfather said: The Messenger of Allah (may peace be upon him) took an oath of allegiance from us on our listening to and obeying the orders of our commander in adversity and prosperity, in pleasure and displeasure (and even) when somebody is given preference over us, on our avoiding to dispute the delegation of powers to a person deemed to be a fit recipient thereof (in the eye of one who delegates it) and on our telling the truth in whatever position we be without fearing in the matter of Allah the reproach of the reproacher.

020 : 4539 : Chapter 008

This hadith has been narrated on the authority of 'Ubada b. Walid with the same chain of transmitters.

020 : 4540 : Chapter 008

The same tradition has been handed down through more than one chain of transmitters.

020 : 4541 : Chapter 008

It has been narrated on the authority of Junida b. Abu Umayya who said: We called upon 'Ubada b. Samit who was ill and said to him: May God give you health I Narrate to us a tradition which God may prove beneficial (to us) and which you have heard from the Messenger of Allah (may peace be upon him). He said: The Messenger of Allah (may peace be upon him) called us and we took the oath of allegiance to him. Among the injunctions he made binding upon us was: Listening and obedience (to the Amir) in our pleasure and displeasure, in our adversity and prosperity, even when somebody is given preference over us, and without disputing the delegation of powers to a man duly invested with them (Obedience shall be accorded to him in all circumstances) except when you have clear signs of his disbelief in (or disobedience to) God-signs that could be used as a conscientious justification (for non-compliance with his orders).

020 : 4542 : Chapter 009

It has been narrated on the authority of Abu Huraira that the Prophet of Allah (may peace be upon him) said: A commander (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from tyrants and aggressors). If he enjoins fear of God, the Exalted and Glorious, and dispenses justice, there will be a (great) reward for him; and if he enjoins otherwise, it redounds on him.

020 : 4543 : Chapter 010

It has been narrated by Abu Huraira that the Holy Prophet (may peace be upon him) said: Banu Isra'il were ruled over by the Prophets. When one Prophet died, another succeeded him; but after me there is no prophet and there will be caliphs and they will be quite large in number. His Companions said: What do you order us to do (in case we come to have more than one Caliph)? He said: The one to whom allegiance is sworn first has a supremacy over the others. Concede to them their due rights (i.e. obey them). God (Himself) will question them about the subjects whom He had entrusted to them.

020 : 4544 : Chapter 010

The same tradition has been transmitted by a different chain of narrators.

020 : 4545 : Chapter 010

It has been narrated on the authority of 'Abdullah who said: The Messenger of Allah (may peace be upon him) said: After me there will be favouritism and many things that you will not like. They (his Companions) said: Messenger of Allah, what do you order that one should do it anyone from us has to live through such a time? He said: You should discharge your own responsibility (by obeying your Amir), and ask God to concede your right (by guiding the Amir to the right path or by replacing him by one more just and God-fearing).

020 : 4546 : Chapter 010

It has been narrated on the authority of 'Abd al-Rahman b. Abd Rabb al-Ka'ba who said: I entered the mosque when 'Abdullah b. 'Amr b. al-'As was sitting in the shade of the Ka'ba

and the people had gathered around him. I betook myself to them and sat near him. (Now) Abdullah said: I accompanied the Messenger of Allah (may peace be upon him) on a journey. We halted at a place. Some of us began to set right their tents, others began to compete with one another in shooting, and others began to graze their beasts, when an announcer of the Messenger of Allah (may peace be upon him) announced that the people should gather together for prayer, so we gathered around the Messenger of Allah (may peace be upon him). He said: It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them; but this Umma of yours has its days of peace and (security) in the beginning of its career, and in the last phase of its existence it will be afflicted with trials and with things disagreeable to you. (In this phase of the Umma), there will be tremendous trials one after the other, each making the previous one dwindle into insignificance. When they would be afflicted with a trial, the believer would say: This is going to bring about my destruction. When at (the trial) is over, they would be afflicted with another trial, and the believer would say: This surely is going to be my end. Whoever wishes to be delivered from the fire and enter the garden should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them. He who swears allegiance to a Caliph should give him the pledge of his hand and the sincerity of his heart (i.e. submit to him both outwardly as well as inwardly). He should obey him to the best of his capacity. It another man comes forward (as a claimant to Caliphate), disputing his authority, they (the Muslims) should behead the latter. The narrator says: I came close to him ('Abdullah b. 'Amr b. al-'As) and said to him: Can you say on oath that you heard it from the Messenger of Allah (may peace be upon him)? He pointed with his hands to his ears and his heart and said: My ears heard it and my mind retained it. I said to him: This cousin of yours, Mu'awiya, orders us to unjustly consume our wealth among ourselves and to kill one another, while Allah says: "O ye who believe, do not consume your wealth among yourselves unjustly, unless it be trade based on mutual agreement, and do not kill yourselves. Verily, God is Merciful to you" (iv. 29). The narrator says that (hearing this) Abdullah b. 'Amr b. al-As kept quiet for a while and then said: Obey him in so far as he is obedient to God; and disobey him in matters involving disobedience to God.

020 : 4547 : Chapter 010

This hadith has been narrated on the authority of A'mash with a different chain of transmitters.

020 : 4548 : Chapter 010

It has been narrated on the authority of 'Abd Rabb al-Ka'ba as-Sa'idl who said: I saw a group of people near the Ka'ba... Then he narrated the tradition as narrated by A'mash.

020 : 4549 : Chapter 011

It has been narrated on the authority of Usaid b. Hudair that a man from the Ansar took the Messenger of Allah (may peace be upon him) aside and said to him: Will you not appoint me governor as you have appointed so and so? He (the Messenger of Allah) said: You will surely come across preferential treatment after me, so you should be patient until you meet me at the Cistern (Haud-i-Kauthar).

020 : 4550 : Chapter 011

This tradition has been narrated on the same authority through a different chain of transmitters. Another version of the tradition narrated on the authority of Shu'ba does not include the words: "He took the Messenger of Allah (may peace be upon him) aside."

020 : 4551 : Chapter 012

It has been narrated on the authority of Alqama b. Wai'l al-Hadrami who learnt the tradition from his father. The latter said: Salama b. Yazid al-ju'afi asked the Messenger of Allah (may peace be upon him): Prophet of Allah, what do you think if we have rulers who rule over us and demand that we discharge our obligations towards them, but they (themselves) do not discharge their own responsibilities towards us? What do you order us to do? The Messenger of Allah (may peace be upon him) avoided giving any answer. Salama asked him again. He (again) avoided giving any answer. Then he asked again-it was the second time or the third time-when Ash'ath b. Qais (finding that the Holy Prophet was unnecessarily being pressed for answer) pulled him aside and said: Listen to them and obey them, for on them shall he their burden and on you shall be your burden.

020 : 4552 : Chapter 012

It has been narrated through a different chain of transmitters, on the authority of Simak who said: Ash'ath b. Qais pulled him (Salama b. Yazid) when the Messenger of Allah (may peace be upon him) said: Listen to them and obey them, for on them shall be the burden of what they do and on you shall be the burden of what you do.

020 : 4553 : Chapter 013

It has been narrated on the authority of Hudhaifa b. al-Yaman who said: People used to ask the Messenger of Allah (may peace be upon him) about the good times, but I used to ask him about bad times fearing lest they overtake me. I said: Messenger of Allah, we were in the midst of ignorance and evil, and then God brought us this good (time through Islam). Is there any bad time after this good one? He said: Yes. I asked: Will there be a good time again after that bad time? He said: Yes, but therein will be a hidden evil. I asked: What will be the evil hidden therein? He said: (That time will witness the rise of) the people who will adopt ways other than mine and seek guidance other than mine. You will know good points as well as bad points. I asked: Will there be a bad time after this good one? He said: Yes. (A time will come) when there will be people standing and inviting at the gates of Hell. Whoso responds to their call they will throw them into the fire. I said: Messenger of Allah, describe them for us. He said: All right. They will be a people having the same complexion as ours and speaking our language. I said: Messenger of Allah, what do you suggest if I happen to live in that time? He said: You should stick to the main body of the Muslims and their leader. I said: If they have no (such thing as the) main body and have no leader? He said: Separate yourself from all these factions, though you may have to eat the roots of trees (in a jungle) until death comes to you and you are in this state.

020 : 4554 : Chapter 013

It his been narrated through a different chain of transmitters, on the authority of Hudhaifa b. al-Yaman who said: Messenger of Allah, no doubt, we had an evil time (i.e. the days of Jahiliyya or ignorance) and God brought us a good time (i.e. Islamic period) through which we are now living Will there be a bad time after this good time? He (the Holy Prophet) said: Yes. I said: Will there be a good time after this bad time? He said: Yes. I said: Will there be a bad time after good time? He said: Yes. I said: How? Whereupon he said: There will be leaders who will not be led by my guidance and who will not adopt my ways? There will be among them men who will have the hearts of devils in the bodies of human beings. I said: What should I do. Messenger of Allah, if I (happen) to live in that time? He replied: You will listen to the Amir and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey.

020 : 4555 : Chapter 013

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: One who defected from obedience (to the Amir) and separated from the main body of the Muslims-if he died in that state-would die the death of one belonging to the days of Jahiliyya (i.e. would not die as a Muslim). One who fights under the banner of a people who ate blind (to the cause for which they are fighting i.e. do not

know whether their cause is just or otherwise), who gets flared up with family pride, calls, (people) to fight for their family honour, and supports his kith and kin (i.e. fight not for the cause of Allah but for the sake of this family or tribe) - if he is killed (in this fight), he dies as one belonging to the days of Jhiliyya. Whoso attacks my Umma (indiscriminately) killing the righteous and the wicked of them, sparing not (even) those staunch in faith and fulfilling not his promise made with those who have been given a pledge of security-he has nothing to do with me and I have nothing to do with him.

020 : 4556 : Chapter 013

The same tradition has been narrated by the same authority through another chain of transmitters with a slight difference in wording.

020 : 4557 : Chapter 013

It has been narrated (through a different chain of transmitters) on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: Who defected from obedience (to the Amir) and separated from the main body of the Muslim-then he died in that state-would die the death of one belonging to the days of Jahillyya. And he who is killed under the banner of a man who is blind (to the cause for which he is fighting), who gets flared up with family pride and fights for his tribe-is not from my Umma, and whoso from my followers attacks my followers (indiscriminately) killing the righteous and the wicked of them, sparing not (even) those staunch in faith and fulfilling not his obligation towards them who have been given a pledge (of security), is not from me (i.e. is not my follower).

020 : 4558 : Chapter 013

This hadith has been narrated on the authority of Jarir with the same chain of transmitters with a slight variation in wording.

020 : 4559 : Chapter 013

It has been narrated on the authority of Ibn 'Abbas that the messenger of Allah (may peace be upon him) said: One who found in his Amir something which he disliked should hold his patience, for one who separated from the main body of the Muslims even to the extent of a hand-span and then he died would die the death of one belonging to the days of Jahiliyya.

020 : 4560 : Chapter 013

It has been narrated (through a different chain of transmitters) on the authority of Ibn Abbas that the Messenger of Allah (may peace be upon him) said: One who dislikes a thing done by his Amir should be patient over it, for anyone from the people who withdraws (his obedience) from the government, even to the extent of a hand-span and died in that conditions, would die the death of one belonging to the days of jahilliyya.

020 : 4561 : Chapter 013

It has been narrated on the authority of Ibn 'Abdullah al-Bajali that the Messenger of Allah (may peace be upon him) said: One who is killed under the banner of a man who is blind (to his just cause), who raises the slogan of family or supports his own tribe, dies the death of one belonging to the days of Jahiliyya.

020 : 4562 : Chapter 013

It has been reported on the authority of Nafi, that 'Abdullah b. Umar paid a visit to Abdullah b. Muti' in the days (when atrocities were perpetrated on the People Of Medina) at Harra in the time of Yazid b. Mu'awiya. Ibn Muti' said: Place a pillow for Abu 'Abd al-Rahman (family name of 'Abdullah b. 'Umar). But the latter said: I have not come to sit with you. I have come to you to tell you a tradition I heard from the Messenger of Allah (may peace be upon him). I heard him say: One who withdraws his band from obedience (to the Amir) will find no argument (in his defence) when he stands before Allah on the Day of Judgment, and one who dies without having bound himself by an oath of allegiance (to an Amir) will die the death of one belonging to the days of Jahillyya.

020 : 4563 : Chapter 013

It has been narrated on t4e authority of Abu 'Umar that he visited Ibn Muti', and related from the Holy Prophet (may peace be upon him) the tradition that has gone before.

020 : 4564 : Chapter 013

The same tradition has been transmitted by a different chain of narrators.

020 : 4565 : Chapter 014

It has been narrated on the authority of 'Arfaja who said: I have heard the Messenger of Allah (may peace be upon him) say: Different evils will make their appearance in the near future. Anyone who tries to disrupt the affairs of this Umma while they are united you should strike him with the sword whoever he be. (If remonstrance does not prevail with him and he does not desist from his disruptive activities, he is to be killed.)

020 : 4566 : Chapter 014

In another version of the tradition narrated on the same authority through a different chains of transmitters we have the words: "Kill him."

020 : 4567 : Chapter 014

It has been narrated (through a still different chain of transmitters) on the same authority (i.e. 'Arfaja) who said similarly-but adding: "Kill all of them." I heard the Messenger of Allah (may peace be upon him) say: When you are holding to one single man as your leader, you should kill who seeks to undermine your solidarity or disrupt your unity.

020 : 4568 : Chapter 015

It has been narrated on the authority of Aba Sa'id al-Khudri that the Messenger of Allah (may peace be upon him) said: When oath of allegiance has been taken for two caliphs, kill the one for whom the oath was taken later.

020 : 4569 : Chapter 016

It has been narrated on the authority of Umm Salama that the Messenger of Allah (may peace be upon him) said: In the near future there will be Amirs and you will like their good deeds and dislike their bad deeds. One who sees through their bad deeds (and tries to prevent their repetition by his band or through his speech), is absolved from blame, but one who hates their bad deeds (in the heart of his heart, being unable to prevent their recurrence by his hand or his tongue), is (also) face (so far as God's wrath is concerned). But one who approves of their bad deeds and imitates them is spiritually ruined. People asked (the Holy Prophet): Shouldn't we fight against them? He replied: No, as long as

they say their prayers.

020 : 4570 : Chapter 016

It has been narrated (through a different chain of transmitters) on the authority of Umm Salama (wife of the Holy Prophet) that he said: Amirs will be appointed over you, and you will find them doing good as well as bad deeds. One who hates their bad deeds is absolved from blame. One who disapproves of their bad deeds is (also) safe (so far as Divine wrath is concerned). But one who approves of their bad deeds and imitates them (is doomed). People asked: Messenger of Allah, shouldn't we fight against them? He replied: No, as long as they say their prayer. ("Hating and disapproving" refers to liking and disliking from the heart.)

020 : 4571 : Chapter 016

Another version of the tradition narrated on the same authority attributes the same words to the Messenger of Allah (may peace be upon him) except that it replaces kariha with ankhara and vice versa.

020 : 4572 : Chapter 016

Another version omits a portion at the end of the tradition-a portion which begins with man radiya wa taba and ends with the last word of the tradition.

020 : 4573 : Chapter 017

It has been narrated on the authority of 'Auf b. Malik that the Messenger of Allah (may peace be upon him) said: The best of your rulers are those whom you love and who love you, who invoke God's blessings upon you and you invoke His blessings upon them. And the worst of your rulers are those whom you hate and who hate you and whom you curse and who curse you. It was asked (by those present): Shouldn't we overthrow them with the help of the sword? He said: No, as long as they establish prayer among you. If you then find anything detestable in them. You should hate their administration, but do not withdraw yourselves from their obedience.

020 : 4574 : Chapter 017

It has been narrated on the authority of Auf b. Malik al-Ashja'i who said that he heard the Messenger of Allah (may peace be upon him) say: The best of your rulers are those whom you love and who love you, upon whom you invoke God's blessings and who invoke His blessing upon you. And the worst of your rulers are those whom you hate and who hate you, who curse you and whom you curse. (Those present) said: Shouldn't we overthrow them at this? He said: No, as long as they establish prayer among you. No, as long as they establish prayer among you. Mind you! One who has a governor appointed over him and he finds that the governor indulges in an act of disobedience to God, he should condemn the governor's act, in disobedience to God, but should not withdraw himself from his obedience. Ibn Jabir said: Ruzaiq narrated to me this hadith. I asked him: Abu Miqdam, have you heard it from Muslim b. Qaraza or did he describe it to you and he heard it from 'Auf (b. Malik) and he transmitted this tradition of Allah's Messenger (may peace be upon him)? Upon this Ruzaiq sat upon his knees and facing the Qibla said: By Allah, besides Whom there is no other God, I heard it from Muslim b. Qaraza and he said that he had heard it from Auf(b. Malik) and he said that he had heard it from the Messenger of Allah (may peace be upon him).

020 : 4575 : Chapter 017

The above tradition has been narrated through a different chain of transmitters.

020 : 4576 : Chapter 018

It has been narrated on the authority of Jabir who said: We were one thousand and four hundred on the Day of Hudaibiya. We swore fealty to hiin (the Holy Prophet) and 'Umar was holding the latter's hand (when he was sitting) under the tree (called) Samura (to administer the oath to the Companions). The narrator added: We took oath to the effect that we would not flee (from the battlefield if there was an encounter with the Meccans), but we did not take oath to fight to death.

020 : 4577 : Chapter 018

It has been narrated (through a different chain of transmitters) on the authority of Jabir who said: While swearing fealty to the Holy Prophet (may peace be upon him) we did not take the oath to death but that we would not run away (from the battlefield).

020 : 4578 : Chapter 018

It has been narrated on the authority of Abu Zubair who heard Jabir being questioned as to how many people were there on the Day of Hudaibiya He replied: We wore fourteen hundred. We swore fealty to him, and Umar was holding his hand while he was sitting Under the tree (to administer the oath). The tree was Samura (a wild tree found in deserts). All of as took the oath of fealty at his hands except Jadd b. Qais al-Ansari who hid himself under the belly of his camel.

020 : 4579 : Chapter 018

It has been narrated (through a different chain of transmitters) on the authority of Abu Zubair who heard Jabir being questioned as to whether the Holy Prophet (may peace be upon him) took the oath of fealty at Dhu'l-Hulaifa. He said: No! But he offered his prayers at that place, and he administered the oath of fealty nowhere except near the tree in (the plain of Hudaibiya). Ibn Juraij said that he was informed by Abu Zabair who heard Jabir b. Abdullah say: The Holy Prophet (may peace be upon him) prayed over the well at Hudaibiya (as a result of which its scanty water rose up and increased so as to be sufficient for the 1400 or 1500 men who had encamped at the place).

020 : 4580 : Chapter 018

It has been narrated (through a different chain of transmitters) on the authority of Jabir who said: We were one thousand and four hundred on the Day of Hudaibiya when the Holy Prophet (may peace be upon him) said to us: Today you are the best people on the earth. And Jabir said: If I had the eyesight, I could show you the place of the tree.

020 : 4581 : Chapter 018

It has been narrated on the authority of Salim b. Abu al-Ja'd who said: I asked Jabir b. 'Abdullah about the number of the Companions (of the Holy Prophet who took the oath of fealty under) the tree. He said: If we were a hundred thousand, it (i.e. the water in the well at Hudaibiya) would have sufficed us, but actually we were one thousand and five hundred.

020 : 4582 : Chapter 018

It has been narrated on the authority of Jabir who said: If we had been a hundred thousand

in number, it (the water) would have sufficed us, but actually we were fifteen hundred.

020 : 4583 : Chapter 018

It has been narrated (through a different chain of transmitters) on the authority of Salim b. al-Ja'd who said: I asked Jabir: How many were you on the Day of Hudaibiya? He said: One thousand and four hundred.

020 : 4584 : Chapter 018

It has been narrated on the authority of 'Abdullah b. Abu Aufa who said: The Companions of the Tree (i.e. those who swore fealty under the tree) were one thousand and three hundred, and the people of Aslam tribe were one-eighth of the Muhajirs.

020 : 4585 : Chapter 018

The same tradition has been handed down through a different chain of transmitters.

020 : 4586 : Chapter 018

It has been narrated on the authority of Ma'qil b. Yasar who aaid: I remember being present on the Day of the Tree, and the Holy Prophet (may peace be upon him) was taking the oath of the people and I was holding a twig of the tree over his head. We were fourteen hundred (in number). We did not take oath to the death, but to the effect that we would not run away from the battlefield.

020 : 4587 : Chapter 018

This hadith has been narrated on the authority of Yunus with the same chain of transmitters.

020 : 4588 : Chapter 018

It has been narrated on the authority of Sa'id b. Musayyab who said: My father was one of

those who swore fealty to the Messenger of Allah (may peace be upon him) near the tree. When we passed that way next year intending to perform the Hajj, the place of the tree was hidden to us. If you could point out clearly, you would (certainly) be knowing better.

It has also been narrated on the authority of Sa'id b. Musayyib who learnt from his father that they were with the Messenger of Allah (may peace be upon him) in the year of the Tree (i.e. in the year of the fealty of God's pleasure sworn under the tree at Hudaibiya), but next year they forgot the spot of the tree.

020 : 4589 : Chapter 018

The tradition has been narrated on the authority of Sa'id b. Musayyib who learnt it from his father. The latter said: I had seen the tree. When I came to the spot afterwards, I could not recognise it.

020 : 4590 : Chapter 018

It has been narrated on the authority of Yazid b. Abu Ubaid (the freed slave of Salama b. al-Akwa') who said: I asked Salama as to what effect he had sworn fealty to the Messenger of Allah (may peace be upon him) on the Day of Hudaibiya. He said: To the effect that we will die fighting.

020 : 4591 : Chapter 018

The above tradition has also been handed down through a different chain of transmitters.

020 : 4592 : Chapter 018

It has been narrated on the authority of Abdullah b. Zaid who said: A person came to him and said: Here is Ibn Hanzala who is making people swear allegiance to him. He (,Abdullah) asked: To what effect? He replied: To the effect that they will die for him. 'Abdullah said: I will never swear allegiance to this effect after the Messenger of Allah (may peace be upon him).

020 : 4593 : Chapter 019

It has been narrated by Salama b. al-Akwa' that he visited al-Hajjaj who said to him: O son of al-Akwa', you have turned apostate and have come to live again in the desert with the Bedouins (after your migration). He said: No, but the Messenger of Allah (may peace be upon him) has permitted me to live in the desert.

020 : 4594 : Chapter 020

It has been reported on the authority of Mujashi' b. Mas'ud as-Sulami who said: I came to the Holy Prophet (may peace be upon him) to offer him my pledge of migration. He said: The period of migration has expired (and those who were to get the reward for this great act of devotion have got it). You may now give your pledge to serve the cause of Islam, to strive in the way of Allah and to follow the path of virtue.

020 : 4595 : Chapter 020

It has been reported on the authority of Mujashi' b. Mas'ud who said: I brought my brother Abu Ma'bad to the Messenger of Allah (may peace he upon him) after the conquest of Mecca and said: Messenger of Allah, allow him to swear his pledge of migration at your hand. He said: The period of migration is over with those who had to do it (and now nobody can get this meritorious distinctions) I said: For what actions will you allow him to bind himself in oath? He said: (He can do so) for serving the cause of Islam, for fighting in the way of Allah and for fighting in the cause of virtue. Abd Uthman said: I met Abd Ma'bad and told him what I had heard from Mujashi'. He said: He has told the truth.

020 : 4596 : Chapter 020

Another version of the tradition transmitted on the authority of Asim has the same wording but does not mention the name of Abu Ma'bad.

020 : 4597 : Chapter 020

It has been narrated on the authority of Ibn 'Abbas that the Messenger of Allah (may peace be upon him) said on the day of the Conquest of Mecca: There is no Hijra now, but (only) Jihad (fighting for the cause of Islam) and sincerity of purpose (have great reward); when you are asked to set out (on an expedition undertaken for the cause of Islam) you should (readily) do so.

020 : 4598 : Chapter 020

The above tradition has been handed down through a different chain of transmitters.

020 : 4599 : Chapter 020

'Aisha reported that the Messenger of Allah (may peace be upon him) was asked about migration, whereupon he said: There is no migration after the Conquest (of Mecca), but Jihad and sincere intention. When you are asked to set out (for the cause of Islam), you should set out,

020 : 4600 : Chapter 020

It has been narrated on the authority of Abu Sa'id al-Khudari that a Bedouin asked the Messenger of Allah (may peace be upon him) about Migration. He replied: Do you talk of Hijra? The affair of Hijra is very difficult. But have you got camels? The bedouin said: Yes. He asked: Do you pay the poor-rate payable on their account? He replied: Yes. He (the Holy Prophet) said: Go on doing good deeds (across the seas), for surely God will not leave any of your deeds un-rewarded.

020 : 4601 : Chapter 020

This tradition has been handed down through a different chain of transmitter with the addition of the following words at the end: "Do you milk them on the day they arrive at the water? He replied: Yes."

020 : 4602 : Chapter 021

It has been narrated on the authority of 'Aisha, the wife of the Holy Prophet (may peace be upon him). She said: When the believing women migrated (to Medina) and came to the Messenger of Allah (may peace be upon him), they would be tested in accordance with the following words of Allah, the Almighty and Exalted: "O Prophet, when believing women come to thee to take the oath of fealty to thee that they will not associate in worship anything with God, that they will not steal that, they will not commit adultery..." to the end of the verse (lx. 62).

Whoso from the believing women accepted these conditions and agreed to abide by them were considered to have offered themselves for swearing fealty. When they had (formally) declared their resolve to do so, the Messenger of Allah (may peace he upon him) would say to them: You may go. I have confirmed your fealty. By God, the hand of the Messenger of Allah (may peace be upon him) never touched the hand of a woman. He would take the oath of fealty from them by oral declaration. By God, the Messenger of Allah (may peace be upon him) never took any vow from women except that which God had ordered him to take, and his palm never touched the palm of a woman. When he had taken their vow, he would tell them that he had taken the oath from them orally.

020 : 4603 : Chapter 021

It has been narrated on the authority of 'Urwa that 'Aisha described to him the way the Holy Prophet (may peace be upon him) took the oath of fealty from women. She said: The Messenger of Allah (may peace be upon him) never touched a woman with his hand. He would only take a vow from her and when he had taken the (verbal) vow, he would say: You may go. I have accepted your fealty.

020 : 4604 : Chapter 022

It has been narrated on the authority of Abdullah b. 'Umar who said: We used to take oath to the Messenger of Allah (may peace be upon him) that we would listen to and obey his orders. He would tell us (to say in the oath): As far as it lies in my power.

020 : 4605 : Chapter 023

It has been narrated on the authority of Ibn 'Umar who said: The Messenger of Allah (may peace be upon him) inspected me on the battlefield on the Day of Uhud, and I was fourteen years old. He did not allow me (to take part in the fight). He inspected me on the Day of Khandaq-and I was fifteen years old, and he permitted me (to fight), Nafi' said: I came to 'Umar b. 'Abd al-'Aziz who was then Caliph, and narrated this tradition to him. He said: Surely, this is the demarcation between a minor and a major. So he wrote to his governors that they should pay subsistence allowance to one who was fifteen years old, but should treat those of lesser age among children.

020 : 4606 : Chapter 023

This tradition has been handed down through a different chain Of transmitters with the following change in the wording: "I was fourteen years old and he thought me too young (to participate in the fight)."

020 : 4607 : Chapter 024

It has been narrated on the authority of Ibn 'Umar who said: The Messenger of Allah (may peace be upon him) forbade that one should travel to the land of the enemy taking the Qur'an with him.

020 : 4608 : Chapter 024

It has been narrated on the authority of Abdullah b. Umar that the Messenger of Allah (may peace be upon him) used to forbid that one should travel to the land of the enemy taking the Qur'an (with him) lest it should fall into the hands of the enemy.

020 : 4609 : Chapter 024

It has been narrated on the authority of Ibn 'Umar that the Messenger of Allah (may peace be upon him) said: Do not take the Qur'an on a journey with you, for I am afraid lost it should fall into the hands of the enemy. Ayyub (one of the narrators in the chain of transmitters) said: The enemy may seize it and may quarrel with you over it.

020 : 4610 : Chapter 025

It has been narrated on the authority of Ibn 'Umar that the Messenger of Allah (may peace be upon him) had a race of the horses which had been especially prepared for the purpose from Hafya' to Thaniyyat al-Wada' (the latter being the winning post), and of those which had not been trained from Thaniyya to the mosque of Banu Zuraiq, and Ibn Umar was among those who took part in this race.

020 : 4611 : Chapter 025

This tradition has been handed down through another chain of transmitters with the

addition of the following words from Abdullah b. 'Umar:"I came first in the race and my horse jumped into the mosque with me."

020 : 4612 : Chapter 026

It has been narrated on the authority of Ibn Umar that the Messenger of Allah (may peace be upon him) said: There will be great benefit in the forelock of the horses until the Day of judgment.

020 : 4613 : Chapter 026

The same tradition has been handed down through a different chain of transmitters.

020 : 4614 : Chapter 026

It has been narrated on the authority of Jarir b. Abdullah who said: I saw that the Messenger of Allah (may peace be upon him) was twisting the forelock of a horse with his fingers and he was saying: (A great) benefit. i.e. reward (for rearing them for Jihad) and spoils of war, has been tied to the forelocks of horses until the Day of Judgment.

020 : 4615 : Chapter 026

The above tradition has also been narrated on the authority of Yunus through a different chain of transmitters.

020 : 4616 : Chapter 026

The same tradition has been narrated on the authority of Urwat al-Bariqi who said that the Prophet (may peace be upon him) said: Great good is attached to the forelock of the horses until the Day of Judgment.

020 : 4617 : Chapter 026

'Urwat al-Bariqi reported Allah's Messenger (may peace be upon him) having said this: Good is tied to the forelock of the horses. It Was said to him: Messenger of Allah, why is

it so? He (the Holy Prophet said): For reward and booty until the Day of Judgment.

020 : 4618 : Chapter 026

This hadith has been narrated with the same chain of transmitters with the difference that here instead of "Urwat al-Bariqi" there is "Urwa b. ja'd."

020 : 4619 : Chapter 026

A version of the tradition narrated on the authority of 'Urwat al-Bariqi does not mention (the words): "reward and booty".

020 : 4620 : Chapter 026

A version of the tradition transmitted on the authority of 'Urwa b. al-ja'd does not mention "reward and booty".

020 : 4621 : Chapter 026

It has been narrated on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) said: There is a blessing in the forelocks of the war horses.

020 : 4622 : Chapter 026

A hadith like this has been narrated on the authority of Anas through another chain of transmitters.

020 : 4623 : Chapter 027

It has been narrated on the authority of Abn Huraira that the Messenger of Allah (may peace be upon him) used to dislike the Shikal horse.

020 : 4624 : Chapter 027

This tradition has been narrated on the authority of Sufyan with the addition from Abd ar-Razzaq (one of the narrators) explaining the meaning of shikal as a bone whose right back foot and left front foot or left back foot and right front foot are white.

020 : 4625 : Chapter 027

The tradition has been handed down through a different chain of transmitters.

020 : 4626 : Chapter 028

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace upon him) said: Allah has undertaken to look after the affairs of one who goes out to fight in His way believing in Him and affirming the truth of His Apostles. He is committed to His care that Re will either admit him to Paradise or bring him back to his home from where he set out with a reward or (his share of) booty. By the Being in Whose Hand is the life of Muhammad. If a person gets wounded in the way of Allah, he will come on the Day of Judgment with his wound in the same condition as it was when it was first inflicted; its colour being the colour of blood but its smell will be the smell of musk. By, the Being in Whose Hand is Muhammad's life, if it were not to be too hard upon the Muslims. I would not lag behind any expedition which is going to fight in the cause of Allah. But I do not have abundant means to provide them (the Mujahids) with riding beasts, nor have they (i.e. all of them) abundant means (to provide themselves with all the means of Jihad) so that they could he left behind. By the being in whose hand is Muhammad's lap, I love to fight in the way of Allah and be killed, to fight and again be killed and to fight again and be killed.

020 : 4627 : Chapter 028

The same tradition has been melted through another chain of transmitters.

020 : 4628 : Chapter 028

It has been narrated on the authority of Abu Huraira who said: Allah has undertaken to provide for one who leaves his home (only) to fight for His cause and to affirm the truth of His word; Allah will either admit him to Paradise or will bring him back home from where he had come out, with his reward and booty.

020 : 4629 : Chapter 028

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: One who is wounded in the way of Allah-and Allah knows better who is wounded in His way-will appear on the Day of Judgment with his wound bleeding. The colour (of its discharge) will be the colour of blood, (but) its smell will be the smell of musk.

020 : 4630 : Chapter 028

It has been narrated on the authority of Abu Haraira that the Messenger of Allah (may peace be upon him) said: Every wound received by a Muslim in the way of Allah will appear on the Day of Judgment in the same condition as it was when it was inflicted, and would be bleeding profusely. The colour (of its discharge) will be the colour of blood, but its smell will be the smell of musk. By the Being in Whose Hand is Muhammad's life, if it were not hard upon the Muslims, I would not lag behind any expedition undertaken for Jihad, but I do not possess abundant means to provide the Mujahids with riding animals, nor do they (i.e. all of them) have abundant means (to provide themselves with all the means of Jihad) to follow me, nor would it please their hearts to stay behind me.

020 : 4631 : Chapter 028

It has been narrated on the authority of Abu Huraira who said: I heard the Messenger of Allah (may peace be upon him) say: I would not stay behind (when) an expedition (for Jihad was being mobilised) if it were going to be too hard upon the believers... This is followed by the same words as have appeared in the previous tradition, but this tradition has the same ending as the previous hadith with a slight difference in the wording: "By the Being in Whose Hand is my life, I love that I should be killed in the way of Allah; then I should be brought back to life and be killed again in His way..."

020 : 4632 : Chapter 028

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: If it were not hard upon my Umma (to follow my example), I would not lag behind any expedition-as in the traditions gone before.

020 : 4633 : Chapter 028

Another version of the tradition narrated through a different chain of transmitters on the authority of Abu Huraira has the same wording as the previous tradition: "Allah takes care of one who goes out in the way of Allah" but ends in the words: "I would not lag behind any expedition which is undertaken to fight in the way of Allah, the Exalted."

020 : 4634 : Chapter 029

It has been narrated on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) said:"Nobody who dies and has something good for him with Allah will (ever like to) return to this world even though he were offered the whole world and all that is in its (as an inducement), except the martyr who desires to return and be killed in the world for the (great) merit of martyrdom that he has seen.

020 : 4635 : Chapter 029

It has been narrated on the authority of Anas b. Malik (through a different chain of transmitters) that the Messenger of Allah (may peace be upon him) said: Nobody who enters Paradise will (ever like to) return to this world even if he were offered everything on the surface of the earth (as an inducement) except the martyr who will desire to return to this world and be killed ten times for the sake of the great honour that has been bestowed upon him.

020 : 4636 : Chapter 029

It has been narrated on the authority of Abu Huraira who said: The Messenger of Allah (may peace be upon him) was asked: What deed could be an equivalent of Jihad in the way of Allah, the Almighty and Exalted? He answered: You do not have the strength to do that deed. The narrator said: They repeated the question twice or thrice. Every time he answered: You do not have the strength to do it. When the question was asked for the third time, he said: One who goes out for Jihad is like a person who keeps fasts, stands in prayer (constantly), (obeying) Allah's (behests contained in) the verses (of the Qur'an), and does not exhibit any lassitude in fasting and prayer until the Mujihid returns from Jihad in the way of Allah, the Exalted.

020 : 4637 : Chapter 029

This tradition has been handed down through a different chain of transmitters.

020 : 4638 : Chapter 029

It has been narrated on the authority of Nu'man b. Bashir who said: As I was (sitting) near the pulpit of the Messenger of Allah (may peace be upon him), a man said: I do not care if, after embracing Islam, I do not do any good deed (except) distributing drinking water among the pilgrims. Another said: I do not care if, after embracing Islam, I do not do any good deed beyond maintenance service to the Sacred Mosque. Another said: Jihad in the way of Allah is better than what you have said. 'Umar reprimanded them and said: Don't raise your voices near the pulpit of the Messenger of Allah (may peace be upon him) on Friday. When prayer was over, I entered (the apartment of the Holy Prophet) and asked his verdict about the matter in which they had differed. (It was upon this that) Allah, the Almighty and Exalted, revealed the Qur'anic verse: "Do you make the giving of drinking water to the pilgrims and the maintenance of the Sacred Mosque equal to (the service of those) who believe in Allah and the Last Day and strive hard in the cause of Allah. They are not equal in the sight of God. And Allah guides not the wrongdoing people" (ix. 20). This tradition has been narrated on the authority of Nu'man b. Bashir through another chain of transmitters.

020 : 4639 : Chapter 030

It has been narrated on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) said: Leaving (for Jihad) in the way of Allah in the morning or in the evening (will merit a reward) better than the world and all that is in it.

020 : 4640 : Chapter 030

It has been narrated on the authority of Sahl b. Sa'd as-Sa'idi that the Messenger of Allah (may peace be upon him) said: The journey undertaken by a person in the morning (for Jihad) in the way of Allah (will merit a reward) better than the world and all that is in it.

020 : 4641 : Chapter 030

It has been narrated on the authority of Sahl b. Sa'd as-Sa'idi that the Messenger of Allah (may peace be upon him) said: A journey undertaken in the morning or evening (fond

Jihad) in the way of Allah (will merit a reward) better than the world and all that is in it.

020 : 4642 : Chapter 030

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: If some persons of my Umma (were not to undertake the hardships of Jihad), and he (Abu Huraira) then narrated the rest of the hadith and then said: A journey undertaken for jihad in the evening or morning merits a reward better than the world and all that is in it.

020 : 4643 : Chapter 030

It has been narrated on the authority of Abu Ayyub that the Messenger of Allah (may peace be upon him) said: A journey undertaken in the morning or evening (for Jihad) in the way of Allah is better than (anything) on which the sun rises or sets.

020 : 4644 : Chapter 030

This tradition has been narrated on the authority of Abu Ayyub through a different chain of transmitters having the same wording.

020 : 4645 : Chapter 031

It has been narrated on the authority of Abu Sa'id Khudri that the Messenger of Allah (may peace be upon him) said (to him): Abu Sa'id, whoever cheerfully accepts Allah as his Lord, Islam as his religion and Muhammad as his Apostle is necessarily entitled to enter Paradise. He (Abu Sa'id) wondered at it and said: Messenger of Allah, repeat it for me. He (the Messenger of Allah) did that and said: There is another act which elevates the position of a man in Paradise to a grade one hundred (higher), and the elevation between one grade and the other is equal to the height of the heaven from the earth. He (Abu Sa'id) said: What is that act? He replied: Jihad in the way of Allah ! Jihad in the way of Allah !

020 : 4646 : Chapter 032

It has been narrated on the authority of Abu Qatada that the Messenger of Allah (may peace be upon him) stood up among them (his Companions) to deliver his sermon in

which he told them that Jihad in the way of Allah and belief in Allah (with all His Attributes) are the most meritorious of acts. A man stood up and said: Messenger of Allah, do you think that if I am killed in the way of Allah, my sins will be blotted out from me? The Messenger of Allah (may peace be upon him) said: Yes, in case you are killed in the way of Allah and you were patient and sincere and you always fought facing the enemy, never turning your back upon him. Then he added: What have you said (now)? (Wishing to have further assurance from him for his satisfaction), he asked (again): Do you think if I am killed in the way of Allah, all my sins will be obliterated from me? The Messenger of Allah (may peace be upon him) said: Yes, it you were patient and sincere and always fought facing the enemy and never turning your back upon him, (all your lapses would be forgiven) except debt. Gabriel has told me this.

020 : 4647 : Chapter 032

The tradition has been narrated through a different chain of transmitters on the authority of Abu Qatada who said: A man came to the Messenger of Allah (may peace be upon him) while he was on the pulpit and said: Do you think if I am killed in the way of Allah... (except this difference in its beginning, the rest of the tradition is the same as the previous one).

020 : 4648 : Chapter 032

Another version of the tradition differently transmitted begins with the words: "A man came to the Messenger of Allah (may peace be upon him) and he was sitting on the pulpit... He said: What do you find if I strike with the sword?" (The rest of the tradition is the same as the previous one.)

020 : 4649 : Chapter 032

It has been reported on the authority of 'Amr b. al-'As that the Messenger of Allah (may peace be upon him) said: All the sins of a Shahid (martyr) are forgiven except debt.

020 : 4650 : Chapter 032

It has been reported on the authority of Amr b. al-'As through a different chain of transmitters that the Messenger of Allah (may peace be upon him) said: Death in the way of Allah blots out everything except debt.

020 : 4651 : Chapter 033

It has been narrated on the authority of Masruq Who said: We asked 'Abdullah about the Qur'anic verse: "Think not of those who are slain in Allah's way as dead. Nay, they are alive, finding their sustenance in the presence of their Lord..." (iii. 169). He said: We asked the meaning of the verse (from the Holy Prophet) who said: The souls, of the martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. They eat the fruits of Paradise from wherever they like and then nestle in these chandeliers. Once their Lord cast a glance at them and said: Do ye want anything? They said: What more shall we desire? We eat the fruit of Paradise from wherever we like. Their Lord asked them the same question thrice. When they saw that they will continue to be asked and not left (without answering the question), they said: O Lord, we wish that Thou mayest return our souls to our bodies so that we may be slain in Thy way once again. When He (Allah) saw that they had no need, they were left (to their joy in heaven).

020 : 4652 : Chapter 034

It has been narrated on the authority of Abu Sa'id Khudri that a man came to the Holy Prophet (may peace he upon him) and said: Who is the best of men? He replied: A man who fights in the way of Allah spending his wealth and staking his life. The man then asked: Who is next to him (in excellence)? He said: Next to him is a believer who lives in a mountain gorge worshipping hid Lord and sparing men from his mischief.

020 : 4653 : Chapter 034

It has been narrated (through a different chain of transmitters) on the same authority (i.e. Abu Sa'id Khadri) who said: A man asked: Messenger of Allah, which of men is the best? He said: A believer who fights staking his life and spending his wealth in the way of Allah. He asked: Who is next to him (in excellence)? He said: Next to him is a man who lives an isolated life in a mountain gorge, worshipping his Lord and sparing men from his mischief.

020 : 4654 : Chapter 034

A version of the tradition narrated on the authority of Ibn Shihab has a little differently worded ending i.e. "A man in a mountain valley." but did not mention "next to him a man who..."

020 : 4655 : Chapter 034

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: Of the men he lives the best life who holds the reins of his horse (ever ready to march) in the way of Allah, flies on its back whenever he hears a fearful shriek, or a call for help, flies to it seeking death at places where it can be expected. (Next to him) is a man who lives with his sheep at a hill-top or in a valley, says his prayers regularly, gives Zakat and worships his Lord until death comes to him. There is no better person among men except these two.

020 : 4656 : Chapter 034

This hadith has been transmitted on the authority of Abu Huraira with a slight variation of wording.

020 : 4657 : Chapter 034

Two more versions of the tradition narrated by 'Abdullah b. Badr and Abu Huraira, respectively, have been handed down through different chains of transmitters with negligible difference in the wording.

020 : 4658 : Chapter 035

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: God laughs at the two men both of whom will enter Paradise (though) one of them kills the other. They said: Messenger of Allah, how is it? He said: One of them fights in the way of Allah, the Almighty and Exalted and dies a martyr. Then God turns in mercy to the murderer who embraces Islam, fights in the way of Allah, the Almighty and Exalted, and dies a martyr.

020 : 4659 : Chapter 035

The same tradition has been narrated on the authority of Abu Zinad (with the same chain of transmitters).

020 : 4660 : Chapter 035

It has been reported on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: God laughs at the two men one of whom kills the other; both of them will enter Paradise. They (the Companions) said: How, Messenger of Allah? He said: One is slain (in the way of Allah) and enters Paradise. Then God forgives the other and guides him to Islam; then he fights in the way of Allah and dies a martyr.

020 : 4661 : Chapter 036

It has been narrated on the authority of Abu Huraira that the Messenger Allah (may peace be upon him) said: A disbeliever and a believer who killed him will never be gathered together in Hell.

020 : 4662 : Chapter 036

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: No two such persons shall be together in Hell as if one of them is such that his presence hurts the other. It was asked: Messenger of Allah, who are they? He said: A believer who killed a disbeliever and (then) kept to the right path."

020 : 4663 : Chapter 037

It has been narrated on the authority of Abu Mas'ud al-Ansari who said A man brought a muzzled she-camel and said: It is (offered) in the way of Allah. The Messenger of Allah (may peace be upon him) said: For this you will have seven hundred she-camels on the Day of Judgment all of which will be muzzled.

020 : 4664 : Chapter 037

A similar tradition has been narrated on the authority of al-A'mash.

020 : 4665 : Chapter 038

It has been narrated on the authority of Abu Mas'ud al-Ansari who said: A man came to the Messenger of Allah (may peace be upon him) and said: My riding beast has been killed, so give me some animal to ride upon. He (the Holy Prophet) said: I have none with me. A man said: Messenger of Allah, I can guide him to one who will provide him with a riding beast. The Messenger of Allah (may peace be upon him) said: One who guides to something good has a reward similar to that of its doer.

020 : 4666 : Chapter 038

The above tradition has been handed down through a different chain of transmitters.

020 : 4667 : Chapter 038

It has been narrated on the authority of Anas b. Malik that a young man from Aslam tribe said: Messenger of Allah, I wish to fight (in the way of Allah) but I don't have anything to equip myself with for fighting. He (the Holy Prophet) said: Go to so and so, for he had equipped himself (for fighting) but he fell ill. So, he (the young man) went to him and said: The Messenger of Allah (may peace be upon him) sends you his greetings and says that you should give me the equipage that you have provided yourself with. The man said (to his wife or maidservant): So and so, give him the equipage I have collected for myself and do not withhold anything from him. Do not withhold anything from him so that you may be blessed therein.

020 : 4668 : Chapter 038

It has been narrated on the authority of Zaid b. Kbalid al-Juhani that the Messenger of Allah (may peace be upon him) said: Anybody who equips a warrior (going to fight) in the way of Allah (is like one who actually) fights. And anybody who looks well after his family in his absence (is also like one who actually) fights.

020 : 4669 : Chapter 038

The above tradition has been narrated on the authority of Khalid al-Juhani who said: The Prophet of Allah (may peace be upon him) said: He who equips a warrior in the way of Allah (is like one who actually fights) and he who looks after the family of a warrior in the way of Allah in fact participated in the battle.

020 : 4670 : Chapter 038

It has been narrated on the authority of Abu Sa'id Khudri that the Messenger of Allah (may peace be upon him) sent a force to Banu Lihyan (who are from Banu Hudhail, and said: One man from every two and the reward (will be divided) between the two.

020 : 4671 : Chapter 038

The above tradition has also been narrated through two different chains of transmitters on the authority of Abu Sa'id Khudri and Yahya, respectively.

020 : 4672 : Chapter 038

It has been narrated (through a still different chain of transmitters) on the authority of Abu Sa'id Khudrl that the Messenger of Allah (may peace be upon him) despatched a force to Banu Lihyan. (and said:) One man from every two should join the force. Then he said to those who stayed behind: Those of you who will look well after the family and wealth of those who are going on the expedition will be getting half the reward of the warriors.

020 : 4673 : Chapter 039

It has been narrated on the authority of Sulaimin b. Buraida who learnt the tradition from his father. The latter said that the Messenger of Allah (may peace be upon him) said: The sanctity of the wives of Mujahids is like the sanctity of their mothers for those who sit at home (i.e. do not go out for Jihad). Anyone who stays behind looking after the family of a Mujahid and betrays his trust will be made to stand on the Day of judgment before the Mujahid who will take away from his meritorious deeds whatever he likes. So what do you think (will he leave anything)?

020 : 4674 : Chapter 039

This tradition has been narrated by the same authority through different chain of transmitters.

020 : 4675 : Chapter 039

A version of the tradition narrated on the authority of 'Alqama b. Murthad has a differently worded end: It will be said to the Mujahid: Take from his noble deeds whatever you like. Then the Messenger of Allah (may peace be upon him) turned to us and asked: What do you think (will he leave anything)?-(i.e. he will take away everything).

020 : 4676 : Chapter 040

It has been narrated on the authority of Abu Ishaq, that he heard Bara' talking about the Qur'anic verse: "Those who sit (at home) from among the believers and those who go out for Jihad in the way of Allah are not equal" (iv. 95). (He said that) the Messenger of Allah (may peace be upon him) ordered Zaid (to write the verse). He brought a shoulder-blade (of a slaughtered camel) and inscribed it (the verse) thereon. The son of Umm Maktum complained of his blindness to the Holy Prophet (may peace be upon him). (At this) descended the revelation: "Those of the believers who sit (at home) without any trouble (illness, incapacity, disability)" (iv. 95). The tradition has been handed down through two other chains of transmitters.

020 : 4677 : Chapter 040

It has been narrated on the authority of Bara' who said: When the Qur'anic verse: "Those who sit (at home) from among mu'min" (iv. 94) was revealed, the son of Umm Maktum spoke to him (the Holy Prophet). (At this), the words: "other than those who have a trouble (illness)" were revealed.

020 : 4678 : Chapter 041

It has been reported on the authority of Jabir that a man said: Messenger of Allah, where shall I be if I am killed? He replied: In Paradise. The man threw away the dates he had in his hand and fought until he was killed (i.e. he did not wait until he could finish the dates).

In the version of the tradition narrated by Suwaid we have the words: "A man said to the Holy Prophet (may peace be upon him), on the day of Uhud..."

020 : 4679 : Chapter 041

It has been reported on the authority of Bara!' who stated: A man from Banu Nabit (one of the Ansar tribes) came to the Holy Prophet (may peace be upon him) and said: I testify that there is no god except Allah and that thou art His bondman and Messenger. Then he went forward and fought until he was killed. The Holy Prophet (may peace be upon him) said: He has done a little but shall be given a great reward.

020 : 4680 : Chapter 041

It has been reported on the authority of Anas b. Malik who said: The Messenger of Allah (may peace be upon him) sent Busaisah as a scout to see what the caravan of Abu Sufyan was doing. He came (back and met the Holy Prophet in his house) where there was nobody except myself and the Messenger of Allah. I do not remember whether he (Hadrat Anas) made an exception of some wives of the Holy Prophet (may peace be upon him)or not and told him the news of the caravan. (Having heard the news), the Messenger of Allah (may peace be upon him) came out (hurriedly), spoke to the people and said: We are in need (of men); whoever has an animal to ride upon ready with him should ride with us. People began to ask him permission for bringing their riding animals which were grazing on the hillocks near Medina. He said: No. (I want) only those who have their riding animals ready. So the Messenger of Allah (may peace be upon him) and his Companions proceeded towards Badr and reached there forestalling the polytheists (of Mecca). When the polytheists (also) reached there, the Messenger of Allah (may peace be upon him) said: None of you should step forward to (do) anything unless I am ahead of him. The polytheists (now) advanced (towards us), and the Messenger of Allah (may peace be upon him) said. Get up to enter Paradise which is equal in width to the heavens and the earth. 'Umair b. al-Humam al-Ansari said: Messenger of Allah, is Paradise equal in extent to the heavens and the earth? He said: Yes. 'Umair said: My goodness! The Messenger of Allah (may peace be upon him) asked him: What prompted you to utter these words (i.e. my goodness !')? He said: Messenger of Allah, nothing but the desire that I be among its residents. He said: Thou art (surely) among its residents. He took out dates from his bag and began to eat them. Then he said: If I were to live until I have eaten all these dates of mine, it would be a long life. (The narrator said): He threw away all the dates he had with him. Then he fought the enemies until he was killed.

020 : 4681 : Chapter 041

The tradition has been narrated on the authority of 'Abdullah b. Qais. He heard it from his father who, while facing the enemy, reported that the Messenger of Allah (may peace be upon him) said: Surely, the gates of Paradise are under the shadows of the swords. A man in a shabby condition got up and said; Abu Musa, did you hear the Messenger of Allah (may peace be upon him) say this? He said: Yes. (The narrator said): He returned to his

friends and said: I greet you (a farewell greeting). Then he broke the sheath of his sword, threw it away, advanced with his (naked) sword towards the enemy and fought (them) with it until he was slain.

020 : 4682 : Chapter 041

It has been reported on the authority of Anas b. Malik that some people came to the Messenger of Allah (may peace be upon him) and said to him: Send with us some men who may teach us the Qur'an and the Sunnah. Accordingly, he sent seventy men from the Ansar. They were called the reciters and among them was my maternal uncle. Haram. They used to recite the Qur'an, discuss and ponder over its meaning at night. In the day they brought water and poured it (in pitchers) in the mosque, collected wood and sold it, and with the sale proceeds bought food for the people of the Suffa and the needy. The Holy Prophet (may peace be upon him) sent the Reciters with these people, but these (treacherous people) fell upon them and killed them before they reached their destination (While dying), they said: O Allah, convey from us the news to our Prophet that we have met Thee (in a way) that we are pleased with Thee and Thou art pleased with us. (The narrator said): A man attacked Haram (maternal uncle of Anas)) from behind and smote him with a spear which pierced him. (While dying), Haram said: By the Lord of the Ka'ba, I have met with success. The Messenger of Allah (may peace be upon him) said to his Companions: Your brethren have been slain grid they were saying: O Allah, convey from us to our Prophet the news that we have met Thee in a way that we are pleased with Thee and Thou art pleased with us.

020 : 4683 : Chapter 041

It has been Deported on the authority of Anas who said: My uncle and I have been named after him was not present with the Messenger of Allah (may peace be upon him) on the Day of Badr. He felt distressed about it. He would say: I have missed the first battle fought by the Messenger of Allah (may peace be upon him), and if God now gives me an opportunity to see a battlefield with the Messenger of Allah (may peace be upon him), God will see what I do therein. He was afraid to say more than this (lest he be unable to keep his word with God). He was present with the Messenger of Allah (may peace be upon him) on the Day of Uhud. He met Sa'd b. Mu'adh (who was retreating). Anas said to him: O Abu 'Amr, where (are you going)?Woe (to thee) ! I find the smell of Paradise beside the Uhud mountain. (Reprimanding Sa'd in these words) he went forward and fought there (the enemy) until he was killed. (The narrator says). More than eighty wounds inflicted with swords, spears and arrows were found on his body. His sister, my aunt, ar-Rubayyi', daughter of Nadr, said: I could not recognise my brother's body (it was so badly mutilated) except from his finger-tips. (It was on this occasion that) the Qur'anic verse: "Among the Believers are men who have been true to their covenant with God. Of them some have completed their vow (to the extreme), and some still wait: but they have

never changed (their determination) in the least" (xxxiii. 23).

The narrator said that the verse had been revealed about him (Anas b. Nadr) and his Companions.

020 : 4684 : Chapter 042

It has been narrated on the authority of Abu Musa Ash'ari that a desert Arab came to the Holy Prophet (may peace be upon him) and said: Messenger of Allah, one man fights for the spoils of war; another fights that he may be remembered, and another fights that he may see his (high) position (achieved as a result of his valour in fighting). Which of these is fighting in the cause of God? The Messenger of Allah (may peace be upon him) said: Who fights so that the word of Allah is exalted is fighting in the way of Allah.

020 : 4685 : Chapter 042

It has been narrated (through another chain of transmitters) on the authority of Abu Musa who said. The Messenger of Allah (may peace be upon him) was asked which of the men fights in the way of Allah: (one who fights) for displaying his valour; (a man who) fights out of his family pride and (a man who) fights for the sake of show, who amongst these fights in the way of Allah? The Messenger of Allah (may peace be upon him) said: Who fights that the word of Allah be exalted fights in the way of Allah.

020 : 4686 : Chapter 042

It has been narrated (through yet another chain of transmitters) on the same authority, i.e. Abu Musa, who said: We, came to the Messenger of Allah (may peace be upon him) and said: Messenger of Allah, one of us who fights to display his valour... (followed by the same words as we have in the previous tradition).

020 : 4687 : Chapter 042

It has been narrated through a different chain of transmitters on the same authority, i.e. Abu Musa Ash'ari, that a man asked the Messenger of Allah (may peace be upon him) about fighting in the way of Allah, the Exalted and Majestic, a man who fights out of rage or out of family pride. He raised his head towards him-and he did so because the man was standing and said: Who fights that the word of Allah be exalted fights in the way of Allah.

020 : 4688 : Chapter 043

It has been narrated on the authority of Sulaiman b. Yasar who said: People dispersed from around Abu Huraira, and Natil, who was from the Syrians, said to him: O Shaikh, relate (to us) a tradition you have heard from the Messenger of Allah (may peace be upon him). He said: Yes. I heard the Messenger of Allah (may peace be upon him) say: The first of men (whose case) will be decided on the Day of Judgment will be a man who died as a martyr. He shall be brought (before the Judgment Seat). Allah will make him recount His blessings (i.e. the blessings which He had bestowed upon him) and he will recount them (and admit having enjoyed them in his life). (Then) will Allah say: What did you do (to requite these blessings)? He will say: I fought for Thee until I died as a martyr. Allah will say: You have told a lie. You fought that you might be called a "brave warrior". And you were called so, (Then) orders will be passed against him and he will be dragged with his face downward and cast into Hell. Then will be brought forward a man who acquired knowledge and imparted it (to others) and recited the Qur'an. He will be brought And Allah will make him recount His blessings and he will recount them (and admit having enjoyed them in his lifetime). Then will Allah ask: What did you do (to requite these blessings)? He will say: I acquired knowledge and disseminated it and recited the Qur'an seeking Thy pleasure. Allah will say: You have told a lie. You acquired knowledge so that you might be called "a scholar," and you recited the Qur'an so that it might be said: "He is a Qari" and such has been said. Then orders will be passed against him and he shall be dragged with his face downward and cast into the Fire. Then will be brought a man whom Allah had made abundantly rich and had granted every kind of wealth. He will be brought and Allah will make him recount His blessings and he will recount them and (admit having enjoyed them in his lifetime). Allah will (then) ask: What have you done (to requite these blessings)? He will say: I spent money in every cause in which Thou wished that it should be spent. Allah will say: You are lying. You did (so) that it might be said about (You): "He is a generous fellow" and so it was said. Then will Allah pass orders and he will be dragged with his face downward and thrown into Hell.

020 : 4689 : Chapter 043

This tradition has been handed down through a different chain of transmitters.

020 : 4690 : Chapter 044

It has been narrated on the authority of 'Abdullah b. 'Amr that the Messenger of Allah (may peace be upon him) said: A troop of soldiers who fight in tile way of Allah and get their share of the booty receive in advance two-thirds of their reward in the Hereafter and only one-third will remain (to their credit). If they do not receive any booty, they will get their full reward.

020 : 4691 : Chapter 044

It has been narrated on the authority of Abdullah b. Amr (through a different chain of transmitters) that the Messenger of Allah (may peace be upon him) said: A troop of soldiers, large or small, who fight (in the way of Allah), get their share of the booty and return safe and sound, receive in advance two-thirds of their reward (only one-third remaining to their credit to be received in the Hereafter); and a troop of soldiers, large or small, who return empty-handed and are afflicted or wounded, will receive their full reward (in the Hereafter).

020 : 4692 : Chapter 045

It has been narrated on the authority of Umar b. al-Khattab that the Messenger of Allah (may peace be upon him) said: (The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended. The emigration of one who emigrates for the sake of Allah and His Messenger (may peace be upon him) is for the sake of Allah and His Messenger (may peace be upon him); and the emigration of one who emigrates for gaining a worldly advantage or for marrying a woman is for what he has emigrated.

020 : 4693 : Chapter 045

It has been narrated through a different chain of transmitters on the authority of Sufyan who said that he heard 'Umar b. al-Khattab relate (this tradition) from the Holy Prophet (may peace be upon him) while he was delivering a sermon from the pulpit.

020 : 4694 : Chapter 046

It has been narrated on the authority of Anas b. Malik that the Messenger of Allah (may peace he upon him) said: Who seeks martyrdom with sincerity shall get its reward, though he may not achieve it.

020 : 4695 : Chapter 046

It has been reported on the authority of Sahl b. Aba Umama b. Sahl b. Hunaif who learned the tradition from his father who (in turn) learned it from his grandfather-that the

Messenger of Allah (may peace be upon him) said: Who sought martyrdom with sincerity will be ranked by Allah among the martyrs even if he died on his bed. In his version of the tradition Abd Tahir did not mention the words: "with sincerity".

020 : 4696 : Chapter 047

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: One who died but did not fight in the way of Allah nor did he express any desire (or determination) for Jihid died the death of a hypocrite.

'Abdullah b. Mubarak said: We think the hadith pertained to the time of the Messenger of Allah (may peace be upon him).

020 : 4697 : Chapter 048

It has been narrated on the authority of Jabir who said: We were with the Holy Prophet (may peace be upon him) on an expedition. He said: There are some people in Medina. They are with you whenever you cover a distance or cross a valley. They have been detained by illness.

020 : 4698 : Chapter 048

In a version of the tradition narrated on the authority of A'mash, we have the words: "They will share with you the reward (for Jihid)."

020 : 4699 : Chapter 049

It has been reported on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) used to visit Umm Haram daughter of Milhan (who was the sister of his foster-mother or his father's aunt). She was the wife of 'Ubada b. Samit, One day the Messenger of Allah (may peace be upon him) paid her a visit. She entertained him with food and then sat down to rub his head. The Messenger of Allah (may peace be upon him) dozed off and when he woke up (after a while), he was laughing. She asked: What made you laugh. Messenger of Allah? He said: Some people from my Umma were presented to me who were fighters in the way of Allah and were sailing in this sea. (Gliding smoothly on the water), they appeared to be kings or like kings (sitting) on thrones (the narrator has a doubt about the actual expression used by the Holy Prophet). She said: Messenger of Allah, pray to Allah that He may include me among these

warriors. He prayed for her. Then he placed his head (down) and dozed off (again). He woke up laughing, as before. (She said) I said: Messenger of Allah, what makes you laugh? He replied: A people from my Umma were presented to me. They were fighters in Allah's way. (He described them in the same words as he had described the first warriors.) She said: Messenger of Allah, pray to God that He may include me among these warriors. He said: You are among the first ones.

Umm Haram daughter of Milhan sailed in the sea in the time of Mu'awiya. When she came out of the sea and (was going to mount a riding animal) she fell down and died.

020 : 4700 : Chapter 049

It has been narrated on the authority of Umm Haram (and she was the aunt of Anas) who said: The Holy Prophet (may peace be upon him) came to us one day and had a nap in our house. When he woke up, he was laughing. I said: Messenger of Allah, what made you laugh? He said: I saw a people from my followers sailing on the surface of the sea (looking) like kings (sitting) on their thrones. I said: Pray to Allah that He may include me among them. He said: You will hip among them. He had a (second) hip, woke up and was laughing. I asked him (the reason for his laughter). He gave the same reply. I said: Pray to Allah that He may include me among them. He said: You are among the first ones. Anas said: 'Ubada b. Samit married her. He joined a naval expedition and took her along with him. When she returned, a mule was brought for her. While mounting it she fell down, broke her neck (and died).

020 : 4701 : Chapter 049

It has been reported on the authority of Umm Haram daughter of Milhan (through another chain of transmitters). She said: One day the Messenger of Allah (may peace be upon him) slept (at a place) near me. He woke up smiling. She said: Messenger of Allah, what made thee laugh? He said: A people from my followers were presented to me. They were sailing on the surface of this green sea... (here follows the tradition that has gone before).

020 : 4702 : Chapter 049

It has been reported by 'Abdullah b. 'Abd al-Rahman that he heard Anas b. Malik say: The Messenger of Allah (may peace be upon him) paid a visit to Milhan's daughter, maternal aunt of Anas (and the sister of the Holy Prophet's foster-mother). He placed his head near her (from this point onward, the narrator carried on the previous tradition to its end).

020 : 4703 : Chapter 050

It has been narrated on the authority of Salman who said: I heard the Messenger of Allah (may peace be upon him) say: Keeping watch for a day and a night is better (in point of reward) than fasting for a whole month and standing in prayer every night. If a person dies (while, performing this duty), his (meritorious) activity will continue and he will go on receiving his reward for it perpetually and will be saved from the torture of the grave.

020 : 4704 : Chapter 050

This tradition has been handed down on the authority of Salman al-Khair through another chain of transmitters.

020 : 4705 : Chapter 051

It has been narrated on the authority of Abu Huraira that the, Messenger of Allah (may peace be upon him) said: While a man walks along a path, finds a thorny twig lying on the way and puts it aside, Allah would appreciate it and forgive him The Holy Prophet (may peace be upon him) said: The martyrs are of five kinds: one who dies of plague; one who dies of diarrhoea (or cholera); one who is drowned; one who is buried under debris and one who dies fighting in the way of Allah.

020 : 4706 : Chapter 051

It has been narrated on the authority of Abu Huraira (through another chain of transmitters) that the Messenger of Allah (may peace be upon him) said: Whom do you consider to be a martyr among you? They (the Companions) said: Messenger, of Allah, one who is slain in the way of Allah is a martyr. He said: Then (if this is the definition of a martyr) the martyrs of my Umma will be small in number. They asked: Messenger of Allah, who are they? He said: One who is slain in the way of Allah is a martyr; one who dies in the way of Allah, is a martyr; one who dies of plague is a martyr; one who dies of cholera is a martyr.

Ibn Miqsam said: I testify the truth of your father's statement (with regard to this tradition) that the Holy Prophet (may peace be upon him) said: One who is drowned is a martyr.

020 : 4707 : Chapter 051

A version of the tradition narrated on the authority of Suhail contains the additional words: "And one who is drowned is a martyr."

020 : 4708 : Chapter 051

Another version of the tradition narrated on the authority of Suhail touch a different chain of transmitters contains the additional words: "A drowned person is a martyr."

020 : 4709 : Chapter 051

It has been narrated on the authority of Hafsa daughter of Sirin who said: Anas b. Malik asked me the cause of death of Yahya b. 'Abu 'Amra. I said: (He died) of plague. He said: The Messenger of Allah (may peace be upon him) said that death by plague is martyrdom for a Muslim.

020 : 4710 : Chapter 051

This hadith has been narrated on the authority of 'Asim through the same chain of transmitters.

020 : 4711 : Chapter 052

It has been narrated on the authority of Ibn Amir who said: I heard the Messenger of Allah (may peace be upon him) say-and he was delivering a sermon from the pulpit: Prepare to meet them with as much strength as you can afford. Beware, strength consists in archery. Beware, strength consists in archery. Beware, strength consists in archery.

020 : 4712 : Chapter 052

It has been narrated on the authority of Uqba b. Amir who said: I heard the Messenger of Allah (may peace be upon him) say: Lands shall be thrown open to you and Allah will suffice you (against your enemies), but none of you should give up playing with his arrows.

020 : 4713 : Chapter 052

This tradition has also been narrated on the same authority through another chain of transmitters.

020 : 4714 : Chapter 052

It has been reported by 'Abd al-Rahman b. Shamasa that Fuqaim al-Lakhmi said to Uqba b. Amir: You frequent between these two targets and you are an old man, so you will be finding it very hard. 'Uqba said: But for a thing I heard from the Holy Prophet (may peace be upon him), I would not strain myself. Harith (one of the narrators in the chain of transmitters) said: I asked Ibn Shamasa: What was that? He said that he (the Holy Prophet) said: Who learnt archery and then gave it up is not from us or he has been guilty of disobedience (to Allah's Apostle).

020 : 4715 : Chapter 053

It has been narrated on the authority of Thauban that the Messenger of Allah (may peace be upon him) said: A group of people from my Umma will always remain triumphant on the right path and continue to be triumphant (against their opponents). He who deserts them shall not be able to do them any harm. They will remain in this position until Allah's Command is executed (i.e. Qayamah is established). In Qutaiba's version of the tradition, we do not have the words: "They will remain in this position."

020 : 4716 : Chapter 053

It has been narrated on the authority of Mughira who said: I heard the Messenger of Allah (may peace be upon him) say: A group of people from my Umma will continue to be triumphant over the people until the Command of Allah overtakes them while they are still triumphant. The same tradition has been narrated through another chain of transmitters on the same authority.

020 : 4717 : Chapter 053

It has been narrated on the authority of Jabir b. Samura that the Holy Prophet (may peace be upon him) said: This religion will continue to exist, and a group of people from the

Muslims will continue to fight for its protection until the Hour is established.

020 : 4718 : Chapter 053

It has been narrated on the authority of Jabir b. 'Abdullah who said: I heard the Messenger of Allah (may peace be upon him) say: A group of people from my Umma will continue to fight In defence of truth and remain triumphant until the Day of judgment.

020 : 4719 : Chapter 053

It his been narrated on the authority of Umair b. Umm Hani who said: I heard Mu'awiya say (while delivering a sermon from the pulpit) that he heard the Messenger of Allah (may peace be upon him) say: A group of people from my Umma will continue to obey Allah's Command, and those who desert or oppose them shall not be able to do them any harm. They will be dominating the people until Allah's Command is executed (i.e. Resurrection is established).

020 : 4720 : Chapter 053

It has been related by, Yazid b. al-Asamm that he heard Mu'awiya b. Abu Sufyan quote a tradition from the Holy Prophet (may peace be upon him) which he related from the Prophet (mail peace he upon him)-and he did not hear him quote from the Holy Prophet (may peace be upon him) any tradition other than this in the course of his sermon from the pulpit-that whom Allah wants to do a favour, He grants him an understanding of religion. A group of people from the Muslims will remain on the Right Path and continue until the Day of Judgment to triumph over those who oppose them.

020 : 4721 : Chapter 053

It has been narrated on the authority of 'Abd al-Rahman b. Shamasa al-Mahri who said: I was in the company of Maslama b. Mukhallad, and 'Abdullah b. 'Amr b. 'As was with him. 'Abdullah said: The Hour shall some only when the worst type of people are left on the earth. They will be worse than the people of pre-Islamic days. They will get whatever they ask of Allah. While we were yet sitting when 'Uqba b. 'Amir came, and Maslama said to him: 'Uqba, listen to what 'Abdullah says. 'Uqba said: He knows better; so far as I am concerned, I heard the Messenger of Allah (may peace be upon him) say: A group of people from my Umma will continue to fight in obedience to the Command of Allah, remaining dominant over their enemies. Those who will oppose them shall not do them

any harm. They will remain ill this condition until the Hour overtakes them. (At this) 'Abdullah said: Yes. Then Allah will raise a wild which will be fragrant like musk and whose touch will be like the touch of silk ; (but) it will cause the death of all (faithful) persons, not leaving behind a single person with an iota of faith in his heart. Then only the worst of men will remain to be overwhelmed by the Hour.

020 : 4722 : Chapter 053

It has been narrated by Sa'd b. Abu Waqqas that the Messenger of Allah (may peace be upon him) said: The people of the West will continue to triumphantly follow the truth until the Hour is established.

020 : 4723 : Chapter 054

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: When you journey through a fertile land, you should (go slow and) give the camels a chance to graze in the land. When you travel In an arid (land) where there is scarcity of vegetation, you should quicken their pace (lest your camels grow feeble and emaciated for lack of fodder). When you halt for the night, avoid (pitching your tent on) the road, for it is the abode of noxious little animals at night.

020 : 4724 : Chapter 054

It has been narrated (through another chain of transmitters) on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: When you travel (through a land) where there is plenty of vegetation, you should (go slow and) give the camels a chance to enjoy the benefit of the earth. When you travel (through a land) where there is scarcity of vegetation, you should hasten with them (so that you may be able to cross that land while your animals ore still in a good condition of health). When you make a halt for the night, avoid (doing so on) the road, for the tracks are the pathways of wild beasts or the abode of noxious little animals.

020 : 4725 : Chapter 055

On the authority of Abu Huraira that the Prophet (may peace be upon him) said: Travelling is a tortuous experience. It deprives a person of his sleep, his food and drink. When one of you has accomplished his purpose, he should hasten his return to his family.

020 : 4726 : Chapter 056

It has been narrated on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) would not come (back) to his family by night. He would come to them in the morning or in the evening. Another version of the tradition narrated on the some authority is a little differently worded. It says: (He) would not enter (upon his household at night).

020 : 4727 : Chapter 056

It has been narrated on the authority of Jabir b. 'Abdullah who said: We accompanied the Messenger of Allah (may peace be upon him) on an expedition. When we came (back) to Medina and were going to enter our houses, he said: Wait and enter (your houses) in the later part of the evening so that a woman with dishevelled hair may have used the comb, and a woman whose husband has been away from home may have removed the hair from her private parts.

020 : 4728 : Chapter 056

It has been narrated on the authority of Jabir that the Messenger of Allah (may peace be upon him) said: If one of you comes (back from a journey) at night, he should not enter his house as a night visitor (but should wait) until a woman whose husband has been away from house has removed the hair from her private parts and a woman with dishevelled hair has combed her hair.

020 : 4729 : Chapter 056

This tradition has been handed down through another chain of transmitters.

020 : 4730 : Chapter 056

It has been narrated (through a different chain of transmitted) on the authority of Jabir who said: The Messenger of Allah (may peace be upon him) forbade that a man should come to his family like (an unexpected) night visitor doubting their fidelity and spying into their lapses.

020 : 4731 : Chapter 056

A version of the tradition narrated on the authority of Jabir (but through a different chain of transmitters) mentions the undesirability of coining to one's house like a night visitor, but does not contain the words: "Doubting their fidelity or spying into their lapses."